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The Non-Subscribing Presbyterian

No. 306. MARCH, 1932.

HOW. WHENCE. WHITHER.

"The Eternal Purpose fulfilled in Christ Jesus."—Eph. III, 11.

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NOTES AND NEWS.

Another link with Dr. Montgomery, founder of the Remonstrant Synod, has been removed by the passing of Miss Catherine Morrow of Glenarm. She had a vivid recollection of hearing Dr. Montgomery preach, and also speak at a Soiree in the Old Meeting House. The loss of valued members in congregations as in the case of Miss Bailie at Larne, and Miss Porter of Downpatrick, demands fortitude and courage on the part of those who remain.

* * *

Essex Hall, London, is the heart of the Unitarian and Free Christian movement in England, and the life stream circulates from that centre through all the congregations of the Assembly. Money is said to be the life-blood of the community,—to a certain extent that is true in this case. At the present time, the Assembly experiences the stringency of the times, but its sub-committees in their various departments, courageously face the difficulties of the situation, such as in Church Aid and Development, which includes the English Sustentation Funds, and special grants in aid. As an integral section of the Assembly, the N.S.P. Church, because of various well-known reasons, to a certain extent is affected. It is to be hoped that grants received over here, will still be continued at the rate at which they have hitherto been administered.

* * *

The reports from Dr. Drummond, on the liberal churches of Central Europe, which he has been visiting will be listened to with great sympathy considering the persecution and stress, especially in Transylvania. Mr. Ratter is convinced that in India there is a wide field of activity open to a white Unitarian Missionary. The Khasi Hill Unitarians have expressed warm gratitude for the stay among them of Mr. Ratter.

Reference to work being done in Australia in a district where there is a large contingent of Ulster people will be found elsewhere.

* * *

The demonstrations in connection with St. Patrick during this month and later on, if animated by the spirit of love and brotherhood may have the best results in promoting good will among all who love Ireland—destined yet to become, as some of us strongly believe —the Spiritual heart of Europe.

* * *

"Behind Politics are Economics, and behind Economics is Religion," is a statement that one sometimes hears. To-day, the subject of Economics is an urgent one, it was that indeed that brought about the last election. Whatever else the world is suffering from, it is not the lack of abundance of commodities to satisfy human needs, it is the want of a bridge between the consumer and the commodities, and what there is of such a bridge is like that in "the Vision of Mirza" with broken arches and enshrouded in mist. The mists need to be dispelled and the arches repaired.

* * *

It was on his own initiative that the Rev. John Begg got together a complete set of "The Non-Subscribing Presbyterian," which work has the approval and thanks of the G.P.C. of Synod.

TRANSUBSTANTIATION.

The following extract is taken from a letter from a gentleman who was for several years a priest in the Church of Rome, but has returned to the "lay state." It may be of interest to some, in their theological studies. "I have made all my philosophical and theological studies in Rome itself, at the Gregorian

University, which is the University of the Jesuit Fathers in the Eternal City, I had the privilege of sitting under such scholars as Cardinal Billot, Very Rev. Dr. Weins (later General of the Jesuits) and many other prominent members of the Society of Jesus, so that I think I do know the difference between Transubstantiation and Consubstantiation; but I am more and more convinced that outside the Roman Obedience, most men, however learned and intellectual they may be, falsely believe that the Papal Church teaches not so much Transubstantiation, as TRANSACCIDENTATION. The Council of Trent clearly defines that that which is changed by Transubstantiation, is SUBSTANCE alone, whilst all ACCIDENTS remain unchanged. Anything and everything which can be seen, touched or tasted, or even analysed by the most perfect and powerful instruments of the Scientists being accidents which remain unaltered in the Blessed Sacrament. If a priest puts too much wine in his chalice at the offertory, he runs the risk of getting intoxicated, for the material and physical properties of alcohol being ACCIDENTS are NOT set aside by Transubstantiation. If an altar-bread is poisoned by an unscrupulous sacristan consecration on the altar during Mass will NOT make it innocuous. Persons dying from illnesses which make it impossible to give them any solid food whatever CANNOT receive Holy Viaticum as it would cause vomiting. What Scholastic Philosphy calls SUBSTANCE is almost the exact opposite from what 'the man in the street' means by substance. Substance is generally considered to be something MATERIAL, whilst the SUBSTANCE of Catholic Theology is purely IMMATERIAL and might be compared to the soul. In the same way as it is the SOUL and not the body which makes man to be what he is, in the same way it is SUBSTANCE (in the Scholastic conception of the term) which makes a thing be what it is. Although after consecration ALL the accidents of the bread remain unaltered, since the SUBSTANCE has been transubstantiated, it is no longer BREAD which is present on the Altar, but the precious Body of Christ. But short of a MIRACLE no human being can possibly distinguish between an Unconsecrated altar bread and the Blessed Sacrament, since everything which comes under the senses is an ACCIDENT. Being no longer in communion with the Roman Church, I hold no brief for that Denomination, but I think it is important to clear up misunderstandings." 28/1/32.

WARRNAMBOOL.

Look at the map of Australia. At the South East find the State of Victoria. Separated from it by Bass Strait is Tasmania, said to have the finest climate in the world, and to be one of the most desirable places in which to live; at least Devon and Cornishmen have evidently thought so by naming towns Devonport and Launceston, and of course the ubiquitous Scot is in evidence with Ben Lomond 5,010. But crossing the strait again we are at Melbourne and prominent in the cluster of coast towns is Warrnambool, in which district, a great many Ulster people have settled, many from our own congregations. There is a very handsome and large Unitarian Church in Melbourne, which has a youthful, vigorous and enthusiastic congregation. The monthly calendar, bearing a portrait of the church, describes the work that is being done, and evidently the congregation has the missionary spirit, for services are broadcast throughout the state, and another very successful and promising congregation, many of whom are connected with our own families, has sprung up within the last two years at WARRNAMBOOL in the midst of what were considered impossible conditions. Melbourne is sadly crippled in its work for want of funds, and of course that means that the new mission church also suffers. An urgent appeal has reached us here in Ireland, and the Ulster Unitarian Christian Association voted a grant of £3 3s. The General Purposes Committee of the Synod approves of the appeal, but does not consider the present, a suitable time to ask for congregational collections. No doubt there are many who have a warm interest in this work on the other side of the world. Mrs. Abernethy of Moneyrea is one of the links between us and the Warrnambool congregation and no matter how small the contribution, if sent to the Manager of this magazine —the Rev. G. J. Slipper, Newry, they will be heartily welcome. Material success follows spirituality, is an ancient teaching, and a strong spiritual centre established at Warrnambool may hasten material welfare and revive prosperity. ULLIN.

REVIEWS.

THE INTERPRETATION OF RELIGIOUS EXPERIENCE. By Prof. Percy Gardner, D.Litt., F.B.A. *Williams and Norgate 6s*

PROFESSOR GARDNER is an Anglican Modernist who has won eminence by the writing of a number of books dealing with

the Christian religion and its history. He is now a veteran over eighty years of age, and in this volume gives us the ripe results of his maturest thinking and Christian experience. Age may perhaps be showing itself in a certain lack of power to sum up the argument in well defined and convinced conclusions, but it is also envinced in the quality of charity and toleration, particularly towards popular religious doctrines which the author from his own cultured point of view cannot but regard as rather crude and strictly untenable. This is a quality which also no doubt arises from his emphasis on the pragmatic test of religion, which judges its forms mainly by their fruits in life. It is but natural that the religion of highly educated people should differ in some of its intellectual elements from that of the uneducated, though in core and vital essence it may be much the same.

It is Professor Gardner's view that religion is something deeper than theology and it springs from experiences, emotions and intuitions profounder and more universal than our intellectual apprehensions and interpretations. Still the quality of religious experience, ethic, and emotion is largely determined by the ideas and conceptions of Deity and of the world in general, which the worshipper holds. Religious emotion is not enough. Religion is fed from streams whose sources lie beyond reason, but reason performs a vital function in purifying them from the dross and impurities, or even poisonous materials, which they gather in their course. The contribution of intellect, however, in constructing religious systems and creeds is more temporary and transient than the kernel of the religious attitude itself.

One sees that in every creed there must be local and historical elements. One feels that religion is not a thing revealed once for all by a divine interposition, but a thing which grows and develops, not without divine control.....Christianity is not the only branch of the tree of religion, but it is the highest branch. The more recent developments of missionary enterprise are in the direction of recognising the value of every non-Christian religion, and of seeking rather to raise and strengthen what is good to the votaries than to force on them the dogma of the perfect truth of Christianity and the utter falsehood of their own creeds and ways of conduct.

Even in missionary enterprise as in other spheres of the Christian mind and spirit it thus appears that the characteristic attitude of Unitarianism is making its way and its general outlook being slowly justified.

It is a merit of Professor Gardner's book that he holds that our Scriptures are by no means inerrant or infallible in their history, but are more concerned with spiritual truth and revelation than with factual accuracy and must be so understood ; he declares that

> Christianity has from the first been, not a creed, but a life. The founder never taught to his disciples any theological lore but only told them to love God and do His will.

Doctrines of Christ and of the relation of divine and human will vary with the age and its philosophy, but "worship belongs to God alone," though for Christians the worship of God and their relation to God "cannot be dissociated from the historic Christ."

Professor Gardner also holds that to ascribe personality in the modern sense to the Divine Spirit "is to use words without meaning." Divine Reality transcends all words, and we cannot search out the Almighty to perfection. But he is convinced of the profound worth of religious experience, that God comes into human life, influences and inspires it, and that we can be conscious of Divine aid, though we may not comprehend its working by the intellect; just as there may be direct influence through telepathy and thought-transference between mutually attuned souls and minds. And prayer is just this attunement of finite spirits to the Infinite Spirit, and it is open to all men as partakers of the divine nature. R. NICOL CROSS.

"FUNDAMENTALS OF MODERN RELIGION," R. F. Rattray, M.A., Ph.D. ; "THE BIBLE TO-DAY," Herbert McLachlan, M.A.,D.D.; "THE FRIENDLY CHURCH," Arnold H. Lewis, B.D. ; "SOME RELIGIOUS CULTS AND MOVEMENTS OF TO-DAY," Herbert Crabtree. One Shilling each. *Lindsey Press.*

Four more books added to the list—"Religion : its modern needs and problems." The series is in convenient form for the pocket, and in attractive red covers. Dr. Rattray in his "Fundamentals" surveys the very fundamentals of life itself in most interesting fashion, and takes us through a range of knowledge as wide as that of King Solomon, who knew all about trees from the cedars of Lebanon to the hyssop that springeth out of the wall, of beasts, birds, creeping things and fishes—through physics, chemistry, astronomy, geology, biology, psychology. He tells us we have conscious minds, sub-conscious minds, super-conscious minds. He tells us

that every man alive to-day had about the year 1300 a million ancestors. We are more closely akin than we thought. A young lady travelling in a Scotch train and hailing from Glasgow was evidently proud of her family, and was talking about her grandfather, and an old Edinburgh gentleman remarked: "Hoots, lassie, dinna haiver, Glesgie folk's no got any graunfaithers." Dr. Rattray gives us a good shilling's worth of solid instruction.

Dr. McLachlan, a teacher of teachers, gives us a theological course in compact form, enough in itself to make a young man a preacher, if only he could take it all in! This is a book which ought to be taken in small doses at a time. Studiously read each day for two or three weeks, it would store the mind with valuable information as to the Bible; the changes in its versions, what the Bible is and what it is not, and a word to teachers. To quote: "The word 'Selah,' which occurs so frequently in the Psalms and probably means 'Lift up,' i.e. the voice in praise, has been variously understood A prosaic interpretation tendered me by a Scotsman was that 'Selah' was an expression wrung out of David whenever he broke one of the strings of his harp. So much for dead and dying methods of interpretation." Selah!

"The Friendly Church," by the Rev. A. H. Lewis, B.D., deals with the alleged decline in church attendance during the last fifty years, which is due largely to the decrease of the average number of attendances by individual persons, and thus the examination of the causes of this. There is an interesting chapter on "Why ceremonies are valued;" "Religion is not a deferred *annuity*." "What gives value to the offices of religion is that they are felt to be *friendly*." "The happy parent does not think of baptism as a Noah's ark, or a passage of the Red Sea; but nevertheless welcomes the feeling thut the church accepts and supports his ineffable hopes and desires. He values the ceremony not for what its words signify but for what words cannot express."

The Rev. Herbert Crabtree endeavours to give a just and unbiassed estimate of what he refers to as "the three outstanding modern cults: Theosophy, Spiritualism and Christian Science." As centres of these "cults" are practically at our own doors, an interested inquirer can easily ascertain for himself information concerning each, and test the accuracy or inaccuracy of statements made. In anticipating the future the author says, "It is possible that the doctrine of the Trinity will still play a part in the new scheme as a metaphysical symbol of the nature of God." "So far as the person of Christ is concerned it will be admitted that 'the incarnation is true not of Christ exclusively, but of man universally, and of God everlastingly!' (Martineau)"—

ULLIN.

"IN LOVE WITH LIFE," J. Tyssul Davis, B.A. London: *The C. W. Daniel Co.* 1931. Price 2s.

"We are already one with Life.
The whole of Life's wealth lies hidden within us.
Our task is to annex and make it our own.
The function of Religion is to deepen the meaning of Life.
We must become the masters of experience and not its victims."

These are words at the opening of a poem with which the book begins. Chapters in the contents are: "Love Life and show it beautiful," "Others will follow in our wake!" "He saved others, Himself He could not save," "My key to Life." Mr. Davis has given us a very delightful book, every page in it has something stimulating and interesting, and its effect is to reconcile one more to Life as it is and to make the best of circumstances. He brings the reader into a great and varied company; here are poets, artists, philosophers, authors, scientists, explorers, adventurers; there is no monotony, always fresh interest. "We are in danger of being swamped by the fecundity of an irresponsible proletariat whose philosophy seems to be: 'The Lord will provide.' Yes; provide famines, plagues, wars! Do you suppose that God, Who is Wisdom, resents the use of wisdom in these matters?" In the chapter: "Life an Unfinished Story," there are several apposite biographical references, one is that of "Mark Twain," Samuel Clements. "He amused the whole English-speaking world. Born in poverty in the backwoods, he had full share of the good things of life. His daughter wrote: 'Papa has done a great deal in life that is very remarkable..... He is known to the public as a humorist, but he has much more in him that is earnest than that is humorous'." A book to turn to again with pleasure and profit.—J B.

Published on the last Saturday of the month; copy for the printer should be sent before the 20th at the latest. Editor: Rev. John Barron, Ballywalter, Co. Down.

OBITUARIES.

Miss Catherine Morrow, Deerpark, Glenarm.—We regret to record the death of an old and valued member of the Glenarm congregation. Miss Morrow, who had reached an advanced age, passed peacefully away on Wednesday afternoon, 20th January, at her residence, Deerpark, near Glenarm. Until recent years she was regular in attendance at the weekly service in the old meeting house, and was a generous subscriber to its funds. Gifted with a retentive memory, Miss Morrow liked to recall scenes of bygone days. She had a vivid recollection of hearing Dr. Montgomery preach, and also speak at a soiree in the old meeting house. The large attendance at the funeral on Friday afternoon, 22nd January, bore striking testimony to the high esteem in which Miss Morrow was held in the district. Prior to the interment in the Old Meeting-house Green, her minister conducted a short service in the house, also in the meeting house and at the graveside. We tender sincere sympathy to Miss Eliza Morrow and the other relatives in their bereavement.

Miss M'Master, Killinchy.—We regret to record the death of Miss Mary Elizabeth M'Master, which took place at her residence, "The Orchard," Carrigullin, Killinchy, on January 21st, 1932, at the age of 72 years. Miss M'Master was a life long member of the Remonstrant Presbyterian Congregation, Killinchy and a scion of an old and respected family on both sides of her house. She and all the members of the family have always been devoted members and generous supporters of the church. Along with another member of the family she was deeply interested in the Sunday school where she taught as a teacher for many years. She was intellectually convinced of what is usually called Unitarian Christianity. Of late years her health was impaired to a considerable extent, and in the course of a week's time, death intervened. Throughout illness and suffering she received the undivided and devoted attention of her cousin, Miss Elizabeth M'Master. To her brothers, Messrs Robert and Hugh M'Master, we tender our respectful sympathy in their bereavement. Her remains were interred in the family burying ground, New Meeting House Green, Killinchy, the Rev. D. J. Williams, officiating.

Miss Porter, "Teenowan," Newcastle.—By the death of Miss Ellen Porter, of Newcastle, the Downpatrick congregation has suffered a heavy loss in one of the oldest and most devoted of its members, the last of a family whose spiritual home was in the venerable old church at Stream Street, for many generations. The deceased lady had a warm heart, and a generous unostentatious hand towards all the activities of the church and was held in affectionate regard by the older members of the church, to which she was proud to belong, and was ever reminiscent towards the Rev. S. C. Nelson, M.A., Rev. David Gordon and Rev. M. S. Dunbar, M.A., ministers of her youthful days She was quietly resigned to enter on a new and better life, and looking forward to the re-uniting in the bonds of affection those dear ones who had gone before. Of the angel of death she had no fear. Miss Porter was a regular subscriber to the denominational paper, "Non-Subscribing Presbyterian" since its inception. She was an ardent and zealous Unitarian. To her nephew, Dr. Ryan, and nieces we offer the deepest sympathy. The Rev. Shaw Brown, of Clough, whose ministrations in the sick room were most acceptable, also conducted the service at the house, and the services in the church and at the graveside were taken by Rev. James M'Neil, minister of the church in which her memory is affectionately remembered. The congregation were represented by Messrs Hugh Dickson, James Kelly, Hugh W. Kelly, Robert Chambers, George MacKenzie, Joseph Newman, Dr Cromie, Mr. Jordan, Rev. Brown and Mr. James Kidd were also present.

"Father in Thy gracious keeping,"
Safe your loved one takes her rest.

Robert Brown, of Glastry, Kircubbin.—Passed away on February 7th, at the age of 88. For the last few years he has been in a helpless condition as the result of a paralytic stroke, but, when his health permitted, he was a regular attendant at Ballyhemlin Meeting House, at which for several years he was sexton. At one time he was in America for a considerable period. He had also worked in Cumberland. He had a small farm at Glastry about fifteen years ago, besides a grocery business through the country. He was very well known and respected. The interment took place at Ballyhalbert.

Subsidy Fund.—Contributions gratefully received by the Manager—Rev. G. J. Slipper, 7 Trevor Hill, Newry.

REPORTS.

All Souls', Belfast.—The attendances at this year's dramatic performances were fairly satisfactory, and the press criticisms were, on the whole, favourable. The dramatic critics usually pay our Society the compliment of demanding an unusually high standard, and though this obviously has its disadvantages, it is nevertheless in keeping with the best traditions of the church. It is good to know that the outside public expects the best from our activities in various spheres, even if we often fail to give it. It is also pleasing to know that our Society has won so high a place in Ulster dramatic circles – Calendar.

Ballyclare.—The annual Xmas party and prize distribution took place on the 22nd December. There was a full attendance of children, but it was a pity that the "children of larger growth" had not been more in evidence, for the Sunday school scholars gave us a treat. Solos, duets, quartettes and choruses were well rendered and at the end of the musical programme Father Xmas, a wicked fairy and two sleeping children transported us to the land of "make belief," and made us forget for a time "the years that the locusts have eaten." The entire programme reflected the greatest credit on the children and on the Misses Harson, Service and Nelson, who must have taken an infinity of time in training them. A sumptuous tea (provided by Miss Laird and Miss Harson) was partaken of. Then Mr. Bell, before calling on Miss Harson to present the prizes, spoke a few encouraging words to the children, especially to those who come long distances Sunday after Sunday. The Xmas spirit was abroad, or else each child had been unusually good throughout the year for no one was forgotten. A special prize was awarded to little Roberta Moore for an unbroken attendance throughout the year. Again Father Xmas appeared and this time with a well filled sack, and again each child was made happy. The bright faces of the children, the jolly good-natured way each child did "its bit" made the evening one of the happiest spent in the schoolroom. Even at the end when "parting is such sad pleasure," Miss Hogarth's incomparable rendering of "Auld Lang Syne" made us forget the parting and sent us all home "glad to have been there" and encouraged by the bright hopefulness of the little ones.

Belfast, York Street.—The annual meeting was held on January 27th. There was a large attendance and the Rev. A. L. Agnew, B.A., presided and read the Committee's Report. This showed that after drastic pruning there were three hundred and thirty members on the roll at the end of the year as compared with thirty names on the call given to the minister eight years previously. The attendance on Sunday evening now filled both church and gallery notwithstanding that owing to the financial position advertising had ceased since September. Morning attendances had also increased. The morning service had been held in the lecture hall to avoid expense of heating the church. That the congregation should still be growing in spite of these handicaps was a tribute to the work of the minister and the loyality of the people. The financial position which has been serious for so long had been aggravated by the fall in dividends, Manse rent, Hall lettings and the general depression affecting more than half our members. The Manse rent will shortly cease entirely and a further problem will have to be faced. Notwithstanding the people have this year made good the deficiency by extra effort and economics, the minister remarked that the struggle which was one of the pluckiest which he had ever seen a congregation make would be even harder in future but it would draw them together and they would go on. If times were normal or had they the space even now the church could be made three times its present size. The large number of country visitors from other churches was a splendid thing. The congregation was proud of the fact that in mid-summer it had been able to entertain a number of distinguished American visitors and provide them with large audiences It was also proud of the honours conferred on its minister. It was pointed out that in addition to his work in America Mr. Agnew had preached for the Yorkshire Churches in Bradford and at Mill Hill and was shortly to preach for the Lancashire Churches at Cross Street, and for the London Churches at Essex Hall, and he had again been invited to America by the Unitarian Association. Moreover the Ulster Hall Service had proved a greater success than ever though held at a most unsuitable time. Last year's service marked the fifth to be held in the Ulster Hall which had always been packed to overflowing. Reference was made to the fact that the church door had been open every day for six months and the Hall was used by a large number of members particularly young men. It was a splendid thing for keeping up the morale of the people and a fine piece of temperance work while the church was amply repaid by the voluntary work done. The activity of the new Swimming Club and the

Dramatic Society were favourably commented on and tributes paid to the Sunday School, Library Committee, Choir and other Institutions together with the ladies who provide tea for country visitors every Sunday evening. It was remarked that it was doubtful if any Church even in the large popular denominations could have remained open under the conditions which York Street had had to face, yet the church was a hive of activity, not only on Sunday but every day in the week. The congregation was still growing and attracting a fine type of young person and was a fitting reply to the statement that Unitarian Churches were dying. Tea was afterwards served to the meeting and as the committee had decided there should be no social or diversion of any kind members remained discussing future plans till a late hour.

Greyabbey.—A most successful and enjoyable social was held in the Recreation Hall, Greyabbey, on the 4th February. A programme was presented by the choir, consisting of choruses, songs by Mr. J. Turney, Miss Jeanie Carson, Miss Mary Hamilton, and Miss Maggie Davidson; recitations by Miss Lizzie Hamilton and Miss Annie Reid; pianoforte solos by Miss Peggy M'Ilroy and Miss Lilian Gibson. The accompaniments were played by Miss Pearl Brown. The prizes were presented to the Sunday school children, and one of the youngest, Robert Patton, sang two songs. Tea, provided by the ladies, was followed by a dance, excellent music being supplied by Mr. Willie Cooney and his band.

Mountpottinger Women's League are holding a Jumble Sale on Wednesday, 16th March, at 3 o'clock, and would be grateful for any garments, furniture, china, etc., which our friends wish to dispose of during their spring cleaning. Arrangements can be made for bringing goods to the schoolroom on or before Tnesday, 15th March, if a postcard is sent to Miss Forrest, 33 Haddington Gardens, Cregagh, Belfast.

Belfast Domestic Mission.—The annual sermons will be preached on Sunday, 6th March, by Mr. Ernest Pickering, M.A., Oxon., M.P. for West Leicester, in First Presbyterian Church, Rosemary Street, Belfast, in the morning and at All Souls' Church, Elmwood Avenue, in the evening. Mr. Pickering will be remembered by many, as it is only 11 years since he left the ministry of All Souls' Church for Southport. After leaving Southport Mr. Pickering spent some years in Japan as Professor of English in Yama Gata. Mr. Pickering's subjects will be: "A Religion without a Sabbath," and "The Ideals of Young Japan," and he will also address the subscribers at the annual meeting in the Central Hall on Monday, 7th inst., at 8 p.m. Mr. Pickering's recent entry into the world of literature was not overlooked by the critics, and his book on "A Brief Survey of English Literature from its Beginning to the Present Day," was well reviewed in the *Northern Whig* of January 23rd. "Mr. Pickering is a most judicious and discerning critic," says the reviewer. "His book has none of the dryness and dullness which are apt to be characteristic of so many 'manuals' professedly written for the enlightenment and guidance of students of literature. It is nothing if not readable; the style is remarkably fresh, stimulating, and not infrequently pungent." It is sincerely hoped that large numbers of Mr. Pickering's friends will gather at these meetings.

Mountpottinger Women's League.—On January 25th, Mr. James Parkhill gave a Talk on "Old Belfast." The lecture was illustrated by very interesting lantern slides, showing buildings and streets as they were about sixty years ago. Mr. Parkhill also described some of the old style costumes and hair dressing, which had its humorous side, he also referred to the early stages of some of our present well-known business establishments, and it was pleasing to note the remarkable advance made by some. Mrs. J. H. Ewbank presided and at the conclusion of the Talk thanked Mr. Parkhill for his kindness in coming to give us such an enjoyable evening. Mr. E. R. Jackson seconded the vote of thanks in a nice little speech, complimenting Mr. Parkhill on the pleasing manner he had imparted so much interesting knowledge to his audience.

Women's League, 1st Church.—On 21st January, our annual New Year's party was held in the Central Hall, and was largly attended by both town and country members, at least 9 league branches being represented. A most enjoyable evening was spent in social intercourse, games, etc., and the singing of "Auld Lang Syne" brought a very pleasant re-union to a close. A lecture was given under the auspices of the united branches of Mountpottinger and 1st Rosemary Street, on January 8th, in the Central Hall, by Mr. R. J. Welch, M.Sc., M.R.I.A. The subject was "Scenery and Village Life of Ulster," and was illustrated by a large number of beautiful slides. Mrs. Ewbank presided, and at the conclusion of the lecture, moved a hearty vote of thanks to Mr. Welch, for his extremely interesting and instructive address,

which was seconded by Miss Armstrong. During the winter a number of ladies have kindly given us talks on different subjects and we have also had a "recipe" night. The annual meeting will be held on 16th March, and the meetings will close for the session at the end of the month.

Newry.—The Sunday Scholars' Annual Party and Prize distribution was held in the Schoolroom, adjoining the church, on Wednesday, 17th February, and was well attended, several parents being present during the evening. After a most satisfying repast to which full justice was done by the scholars and evidently much enjoyed, games were indulged in. A musical programme in which the children took part included pianoforte solos by Aggie Lockhart and Gordon McKinstry; Songs by Eileen Cowan and Recitations by Eileen Cowan, Ruth Thompson, Sarah Gordon, Victor McCoubrey and Jim Thompson. Hymns were also sung by the Scholars, Mrs. Slipper presiding at the harmonium. The distribution of prizes for regular attendance was the next item on the programme. Mr. C. Warnock, the Superintendent of the School, gave a short address to the Scholars, and Mrs. Slipper also spoke on the importance of learning their lessons. The prizes were handed to the scholars by Miss Warnock. The Rev. G. J. Slipper presided over the meeting and urged the young people to continue their interest both in the School and Church. Games were then continued and at 9-30 a very successful meeting was brought to a close by the minister pronouncing the Benediction. The tea was prepared by the teachers, Mrs. Slipper, Mrs. C. Warnock, Miss S. Warnock, Miss Ina McCombe, Miss Isabel Hanna and Miss Mitchell, who also presided at the tables, Each child on leaving was presented with cake and fruit.

Newry.—During the meeting for prize distribution the Chairman, Rev. G. J. Slipper, handed to the Church Committee, through Mr. Warnock, an etching of the Organ (which had been at use of All Souls' Church, Belfast, for several years) which was suitably inscribed. This picture was presented bv S. Shannon Millin, Esq., B.L. Mrs. Slipper has written a report of the opening proceedings which forms a companion record of the history of the Organ. Both have been hung in the Schoolroom and form a fitting memento of the occasion.

Moneyrea.—Members of the Dramatic Society gave two excellent performances of the Comedy—"The Rale McCoy," by J. J. Mackeown, in the Old School, Moneyrea, on Friday and Saturday evenings, February 19th and 20th. The Old School was crowded on both nights, scores could not get in on Saturday evening. The Comedy is very amusing all through, the audience on both nights seemed to have caught the spirit of it and thoroughly enjoyed the playing as was shown by their hearty applauding. The players were:—Robbie John McCoy, Mr. James Maxwell; Sergeant Brown, Mr. Albert Fisher; Major Bartner, Mr. Edward Fisher; Billy McCandless, Mr. Frank Maxwell; Mrs. McCoy, Miss Margaret Hogg; Maggie Robinson, Miss Margaret Strain; "Amen," Miss Bina Kennedy. The performers did their work remarkably well—every one of them, and they have the satisfaction of knowing that their presentation of "The Rale McCoy" was a tremendous success.

FINDING YOURSELF.

"I take the liberty of offering a few practical suggestions as to finding yourself:—

FIRST—Pick out six books that you feel you could live with and read over and over again, if you could only have those six books for the rest of your life. I am not suggesting that you should pick six you feel you ought to like—like the Bible and Shakespeare and so on—forget all that, and be honest with yourself.

SECOND—If you could only have three pictures on the walls which three would you choose?

THIRD—Go over your clothes and pick out those you really like wearing.

FOURTH—Suppose you could have a room furnished exactly as you wished, how would you furnish it?

FIFTH—Suppose you could have exactly the sort of holiday you wished for—what would you choose to do?

SIXTH—Write down your idea of God. Cut out all respect for the ideas of teachers and preachers—all you were taught in Sunday School—and simply put down your own ideal of God and His attributes, and what you really think of your relationship with Him.

SEVENTH—If you have to work for your living plan out the one thing you would really like to do, the one thing that you would get most pleasure out of doing and which would at the same time be useful to your neighbours.

If you do this I think you cannot help but learn a good deal about your real inner self."

P. STANWAY TAPP,
From the Australian Theosophist.

NOT A CHURCH CREED!

"I believe in the Nameless God who is Time—Space—Matter, and in myself as an actual organic part of the One Great Nameless God.

I believe in the Holy Catholic Body of Mankind, the Communion of Science, the Abolition of Sinfulness, the Resurrection of Common Sense and Evolution everlasting. So be it."

JOHN HARGRAVE.

——:o:——

Since the Battle of Waterloo there have been fifteen revolutions in Spain. With the exception of the father of the present exiled monarch, every King during that time has had to escape beyond the borders.

——:o:——

Once in a saintly passion I cried in desperate grief,
"Oh! Lord, my soul is black with guile, of sinners I am chief."
Then stopped my Guardian Angel and whispered from behind,
"Vanity my little man; you're nothing of the kind."

ANONYMOUS.

— The Unitarian and — Free Christian Laymen's League.

——:o:——

BELFAST CHAPTER

meets in the CENTRAL HALL, ROSEMARY STREET, at 8 p m., Third Thursday of the month, October to May, inclusive.

OBJECTS (inter alia).

To encourage laymen to take a more active part in the work of the Churches.

To form a bond of union and closer co-operation between the members of the various congregations.

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A TOOL OF THE DEVIL.

It was once announced that the Devil was going out of business and would offer all his tools for sale to any one who would pay the price. A bad looking lot they were—malice, hatred, envy, jealousy, deceit, sensuality and all the rest of them. Apart from the others lay a harmless wedge-shaped tool, much worn, and priced higher than the rest. Someone asked the Devil what is was, "That's Discouragement," was the reply. "Why have you priced it so high?" "Because," replied the Devil, "It is more useful to me than any of the others. I can pry open and get into a man's consciousness with that, when I could not get near him with any of the others, and when once inside, I can use him in whatever way suits me best. It is much worn because I can use it with nearly everybody, as very few people yet know it belongs to me." The tool was never sold, the Devil still owns it and is still using it.—"Messenger."

Mr. Cyril Scott in his book on "The Influence of Music on History and Morals," writes: "Whereas the old-fashioned melodious dance-music inspired the gentler sentiments, jazz, with its array of harsh, earsplitting percussion instruments, inflames, intoxicates and brutalises, thus for the time being creating a set-back in man's nature towards the instincts of his racial childhood. For after all, jazz very closely resembles the music of primitive savages." The writer further says, that since the dissemination of jazz, a very marked decline in sexual morals has eventuated, a further result is the increased love of sensationalism, as in thrills of "crook" dramas and plays, sensational fiction, the widespread and exaggerated interest taken in prize fights.

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A Discerning Literary Critic.

It is a matter of great gratification to the many friends in Ireland of the Rev. Ernest Pickering, M.A., M.P., that he should be making a notable name in literature, both as professor and writer. "The Northern Whig" reviews at great length his recent manual—"*A Brief Survey of English Literature from Its Beginning to the Present Day*,"—*Harrap, 3/6 net.*

To get such a wide survey into small space means mounting up into a mental airplane; but all the same evidently the pictures secured are clear cut, and the book is described as "remarkably fresh, stimulating and not infrequently pungent." Some very suggestive quotations are given. Speaking of "the immortal quality of Shakespeare's plays," he says, "Whoever thought of these marvellous creatures was thinking miraculously, and it is a pleasing thought that, despite all rationalising a few miracles still remain to keep men alive and to afford matter for the mind." A chapter is devoted to the Irish literary movement. "First place among the writers is given to Synge, 'with the possible exception of Mr. Yeats.' "

Mr. Pickering is to be among us at the beginning of the month, and his old friends will be delighted to see him again. He dearly loved "All Souls," and his ministrations were in keeping with the artistic beauty of the place.

The Venerable J. Patterson Smyth.

Ulster has produced many eminent names in theology as well as in other sciences, and a great son of Ulster has recently passed away who at one time seemed likely to be appointed Bishop of a Diocese in Northern Ireland—Dr. Patterson Smyth. He has had a brilliant career in Canada, as Archdeacon of Montreal. He is remembered with affection as Professor of Pastoral Theology, at Trinity College, Dublin, and his great influence with young men is well remembered. Among his many books are: "How we got our Bible," "The Old Documents and the New Bible," "How God inspired the Bible," "The Divine Library." "The Bible for the Young," "The Gospel of the Hereafter," and "A People's Life of Christ." Dr. Patterson Smyth leaves a widow, two married daughters, one son, a clergyman, and another a doctor, all in Canada.

Look to this day . . . . .
For yesterday is but a dream,
And to-morrow is only a vision;
But to-day well lived makes
Every yesterday a dream of happiness,
And every to-morrow a vision of hope;
Look well therefore to this day!

FROM THE SANSKRIT.

PRAYER.

"There is a lower and higher form of prayer. The highest form of prayer has nothing to do with the will to get external gifts from God, it is a spiritual exercise, nothing else. The highest form of prayer has nothing to do with desires to get a fortunate position in the external affairs of life, to acquire anything in the external relations of our life. The highest idea of prayer is a thing we do in order to cure our souls and in order to cure the souls of everyone else. Therefore it is a cure for the souls of those who do not belong to our own church, and that is a goal for our prayers. Therefore we can all do everyday a very good work by sending out such thoughts of prayer for those whom we know do not belong to us, who are perhaps, in a state in which they need much strength and power and help. In this way we may be helpers by prayer and it seems to me that our highest goal is to be helpers to those who do not belong in anyway to us."

PROFESSOR VERWEYEN,
Bonn University.

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